AN ACCOUNT

Of what happen'd in the

KINGDOM OF SWEDEN

In the Years 1669, and 1670 and upwards.

In Relation to ſome Perſons that were accuſed For

Witches;

AND

TRYED and EXECUTED

By the Kings Command.

Together with the Particulars of a very ſad Accident that befel a Boy at *Malmoe* in *Schonen* in the Year, 1678. by the means of Witchcraft, atteſted by the Ableſt and moſt judicious Men of that Town.

Both Tranſlated out of High-Dutch into Engliſh,

By *Anthony Horneck* D. D.

Printed for *S. Lownds*, 1682.

ACCOUNT

OF

KINGDOM

OF

SWEDEN,

In the Years 1769 and 1770.

By the Rev. Dr. Wraxall.

Wicliffe's

TRANSLATED and DISCUSSED

By the Rev. Dr. Lewis.

LONDON:

Printed for T. Payne, at the Mews-Gate.

MDCCLXXI.

The Tranſlators

PREFACE

TO THE

READER,

Shewing what Credit may be given to the Matter of Fact related in the enſuing Narrative.

THat we are to believe nothing, but what we have ſeen, is a rule ſo falſe, that we dare not call our ſelves rational Creatures, and avouch it; yet as irrational as the Maxim is, 'tis become modiſh with ſome Men, and thoſe no very mean Wits neither, to make uſe of it; and though they will hardly own it in its full Latitude, yet when it comes to Particulars, let the Reaſons to the contrary be never ſo pregnant or convincing, they'll hugg it as their ſacred Anchor, and laugh at all thoſe credulous Wretches, that without

ſeeing, are ſo eaſily chous'd into an imprudent Confidence. And this pitiful Stratagem we find practiſed in no affair ſo much, as that of Spirits and Witches, and Apparitions, which muſt all be Fancies, and Hypocondriack Dreams, and the effects of diſtempered Brains, becauſe their own are ſo dull as not to be able to pierce into thoſe Myſteries. I do not deny but the Imagination may be, and is ſometime deluded; and melancholy People may fancy they hear Voices, and ſee very ſtrange things, which have no other foundation but their own weakneſs, and like Bubbles break into Air, and nothing, by their own vanity.

Yet as no man doth therefore take unpoliſht Diamonds to be Pebbles, becauſe they do look like them, ſo neither muſt all paſſages of this nature, we hear or read of, be traduced as ſelf-conceit, or derided as Old Wives Fables, becauſe ſome ſmell ſtrong of Impoſture and Sophiſtication. We believe men of Reaſon and Experience, and free from Fumes, when a perſon of ordinary Intellectuals finds no great credit with us; and if we think our ſelves wiſe for ſo doing, why ſhould any Man ſo much forget himſelf, as to be an Infidel in point of ſuch Phœnomena's, when even the moſt judicious men have had experience of ſuch paſſages? It ſeems to me no leſs than madneſs to contradict what both wiſe and unwiſe Men do unanimouſly agree in; and how Jews, Heathens, Mahometans, and Chriſtians, both learned and unlearned, ſhould come to conſpire into this Cheat, as yet ſeems to me unaccountable. If ſome

few

few melancholy Monks, or old Women had ſeen ſuch Ghoſts and Apparitions, we might then ſuſpect, that what they pretend to have ſeen might be nothing, but the effect of a diſordered Imagination; but when the whole World, as it were, and Men of all Religions, Men of all Ages too, have been forced by ſtrong evidences, to acknowledge the truth of ſuch occurrences, I know not what ſtrength there can be in the Argument, drawn from the conſent of Nations in things of a ſublimer nature, if here it be of no efficacy. Men that have attempted to evade the places of Scripture, which ſpeak of Ghoſts and Witches, we ſee, how they are forced to turn and wind the Texts, and make in a manner Noſes of Wax of them, and rather ſqueeze than gather the ſence, as if the holy Writers had ſpoke like Sophiſters, and not like Men, who made it their buſineſs to condeſcend to the capacity of the Common people. Let a man put no force at all on thoſe paſſages of holy Writ, and then try what ſence they are like to yield. It's ſtrange to ſee, how ſome Men have endeavoured to elude the Story of the Witch of Endor; *and as far as I can judge, play more Hocus-pocus tricks in the explication of that paſſage, than the Witch herſelf did in raiſing the deceaſed* Samuel. *To thoſe Straits is Falſhood driven, while Truth loves Plain, and undiſguiſed Expreſſions; and Errour will ſeek out Holes and Labyrinths to hide it ſelf, while Truth plays above-board, and ſcorns the ſubterfuges of the Sceptick Interpreter. Men and Brethren, why ſhould it ſeem a thing incredible with you, that God ſhould permit Spirits to appear,*

and the Devil to exert his Power among Men on Earth? Hath God ever engaged his Word to the contrary? Or is it againſt the nature of Spirits to form themſelves new Vehicles and viſible ſhapes, or to animate groſſer ſubſtances to ſhew themſelves to Mortals upon certain occaſions?

I am ſo much a Prophet, as to foreſee what will be the fate of the enſuing ſtory, nor can I ſuppoſe that upon the reading of it, Mens verdicts will be much changed from what they were, if they have ſet up this reſolution, to believe nothing that looks like the ſhadow of an Apparition, though the things mentioned here, cannot be unknown to any that have been converſant with foreign Affairs of late years. And though there cannot be a greater evidence, than the teſtimony of a whole Kingdom, yet your nicer Men will think it a diſparagement to them to believe it; nor will it ever extort Aſſent from any, that build the reputation of their wit upon contradicting what hath been received by the vulgar.

The paſſages here related wrought ſo great a Conſternation, not onely on the Natives, but Strangers too, that the Heer Chriſtian Rumpf, *then Reſident for the* States General *at* Stockholm, *thought himſelf obliged to ſend away his little Son for* Holland, *leſt he ſhould be endangered by thoſe villanous practices, which ſeem'd to threaten all the Inhabitants of the Kingdom. And he that doubts of it, may be ſatisfied at Dr.* Harrel's *in St.* James's Park, *to whom the Letter was written. And a friend of mine in Town, being then in* Holſtein, *remembers*

members very well that the Duke of Holſtein *ſent an Expreſs to the King of* Sweden *to know the truth of this famous Witchcraft: To whom the* King *modeſtly replied, That his* Judges *and* Commiſſioners *had cauſed divers Men, Women, and Children to be Burnt and Executed upon ſuch pregnant Evidences, as were brought before them; but whether the Actions they confeſſed, and which were proved againſt them, were real, or onely effects of ſtrong Imagination, he was not as yet able to determine.*

Add to all this, that the Circumſtances mentioned in the preſſing Narrative, as I am informed, are at this day to be ſeen in the Royal Chancery at Stockholm; *and a perſon of my acquaintance offered me to procure Copy of them under the hands of publick Regiſters, if I deſired it: Not to mention that in the year 72. Baron* Sparr, *who was ſent Embaſſador from the Crown of* Sweden *to the Court of* England, *did upon his word aver the matter of Fact recorded here, to be undoubtedly true, to ſeveral perſons of Note and Eminency, with other particulars, ſtranger than thoſe ſet down in theſe* Papers. *And to this purpoſe divers Letters were ſent from* Sweden *and* Hamburgh *to ſeveral perſons here in* London; *inſomuch, that ſhould a Man born in, or acquainted with thoſe parts, hear any perſon diſpute the truth of it, he would wonder where people have lived, or what ſullen humour doth poſſeſs them, to disbelieve that, which ſo many thouſands in that Kingdom have felt the ſad effect of.*

Since the first Edition, it hath been my fortune to be acquainted with the Lord Leyonberg, *Envoy Extraordinary from the King of* Sweden, *living in* York *Buildings, with whom discoursing about these Affairs, I found that the Account he gave, agreed for the most part with what is mentioned in the Narrative; and because his Testimony, being a publick Person, may be of some moment in a thing relating to that Kingdom, I have here set it down in his own words.*

Having read this Narrative, I could do no less, then upon the Request of the Translator and Publisher of this Story, acknowledge, that to my best Remembrance, and according to the best Reports that have been made to me, the Matter of Fact mentioned in it, is true, and that the Witches confessed such things, and were accordingly Executed. Witness my Hand,

LEYONBERGH.

London, March 8. 1682.

I do

I do not take upon me to justifie the Truth of what the Witches said, for dealing with the Father of Lies, it's probable, Veracity is not a Vertue, that they greatly study, yet that the Devil speaks truth sometimes, is a thing so far from being impossible, that if we give credit to the Sacred History, we must grant that all, he saith, is not False, or Erroneous. All, I design at this time, is only to suggest, that it is not altogether irrational to conceive, that he or his Emissaries are capable of such Actions and Pranks, as are related in these Papers.

That a Spirit can lift up Men and Women, and grosser Substances, and convey them through the Air, I question no more, than I doubt that the Wind can overthrow Houses, or drive Stones, and other heavy Bodies upward from their Centre. And were I to make a person of a dull understanding, apprehend the nature of a Spirit, I would represent it to him under the Notion of an Intelligent Wind, *or a strong Wind, informed by a highly Rational Soul; as a Man may be called an intelligent piece of Earth. And this Notion* David *seemed to favour, when speaking of these Creatures,* Psal. 104. 4. *he tells us, that God makes his Angels* Wind, *for in the original it's* רוח *and most certainly, if they be so, they must be reasonable windy substances; nor doth the expression, which immediately follows in that Verse, cross this exposition,* viz. *That he makes his Ministers a flaming* Fire; *for it's no new opinion, that some of those invisible Substances are of a Fiery, and others of an Airy Nature; and as we see, God gives Rational Creatures here on Earth, Bodies composed of grosser Matter, why should it seem incon-*

grueous for him to give Rational Creatures above us, Bodies of a ſubtiler and thinner Matter, or ſuch Matter, as thoſe higher Regions do afford? and if Wind breaking forth from the Cavernes of Hills, and Mountains have ſuch force, as makes us very often ſtand amazed at the effects, what Energy *might we ſuppoſe to be in Wind, were it inform'd by Reaſon, or a Reaſonable Being?*

And though I cannot comprehend the Philoſophy of the Devils committing Venereal Acts, *and having Children, and thoſe Children upon their Copulation bringing forth Toads and Serpents, yet I can very rationally conceive, that having more than ordinary power over Matter, he can either animate dead Bodies, and by the help of them commit thoſe Villanies, which modeſty bids us to conceal; or ſome other way compound, and thicken Atomes into what ſhape he pleaſes, eſpecially if he meet with no hinderance from a higher power. And he that was permitted, as we ſee in the Goſpel, to poſſeſs and actuate living Men, and do with them almoſt what he pleaſed, why may not he commit wickedneſs by ſuch Inſtruments, and caſt Miſts before the Witches eyes, that they may not know who they are? And he that could in* Ægypt *produce Frogs, either real or counterfeit ones, Why may not he be ſuppoſed to be able to produce ſuch Toads and Serpents out of any miſhapen Creatures, and lumps of Matter, of his own compounding, at leaſt repreſent the ſhapes of them to the deluded Witches, that they ſhall imagine them to be really ſuch things, as they ſeeem to be. Nor is this to be admired in the Devil more than Tricks are in Juglers, who by ſlight of Art*

can

can repreſent things to the ignorant Spectator, which he ſhall be ready to ſwear to be real, though they are nothing leſs, and I ſuppoſe we may allow the the Devill a greater degree of cunning, than an ordinary Jugler.

However, Spirits that know the nature of material things better than the deepeſt Philoſophers, and underſtand better, how things are joyned and compounded, and what the Ingredients of terreſtrial Productions are, and ſee things (groſſer things at leaſt) in their firſt principles, and have power over the Air, and other Elements, and have a thouſand ways of ſhaping things and repreſenting them to the external Senſes of vicious Men, what may not they be ſuppoſed to be able to do, (if they have but Gods permiſſion to exert their power) and that God doth ſometimes permit ſuch things, we have reaſon to believe, who read what ſigns and wonders Simon Magus, *and* Apollonius Tyanæus *wrought by the power of darkneſs, and how not a few men ſin to that degree, that God ſuffers them to be led Captive by the Devil, and dooms them to that ſlavery we read of in the* Revelation, He that is filthy, let him be filthy ſtill.

Spirits by being Devils do not loſe their nature; and let any man in ſober ſadneſs conſider, what Spirits are ſaid to be able to do in Scripture, and what they have done, and compare thoſe paſſages with what is ſaid in the following Relation, and he will not think thoſe things, the Witches confeſſed, altogether impoſſible.

Yet ſtill, as I ſaid before, I do not pretend to be their Advocate, but ſhall leave it to the Reader to judge of the truth, or untruth of their Confeſſions, as

he

he ſees occaſion, only beg of him not to condemn every thing as a falſhood, before due conſideration of what Spirits are capable of doing.

That in ſo great a multitude as were Accuſed, Condemned, and Executed for Witches, there might be ſome who ſuffered unjuſtly, and owed their death more to the Malice of their Neighbours, than to their skill in the Black Art, I will readily grant; nor will I deny, that when the News of theſe Tranſactions, and how the Children bewitched, fell into Fits, and ſtrange unuſual Poſtures, ſpread abroad in the Kingdom, ſome fearful and credulous people, if they ſaw their Children any way diſordered, might think they were bewitched, or ready to be carried away by Imps; This happens in all conſternations, and our fears make us ſee that, which unbyaſſed Eyes cannot perceive; and of this a Gentleman who was an Ear-witneſs, gave me this inſtance, of a Miniſters Child of his acquaintance not far from Stockholm, *who being told, and aſſured by his Wife, that the Child was carried to* Blockula *every night, and convey'd back into his bed again, reſolved to ſit up with the Boy, and ſee whether any Devil durſt be ſo bold as to ſnatch him out of his arms. The Child went to Bed, and between twelve and one of the Clock at night, began to groan in his ſleep, and ſeemed to ſhiver a little, at the ſight whereof the Mother began to weep and mourn, thinking that the Child was juſt going to be ſnatcht away, but her Husband ſmiling at the Conceit, and pleading with her, that the Childs laying his arms out of Bed might be the cauſe of theſe ſymptomes, took the Child in his arms, and there kept him till towards two or three of the Clock, but no Spirit came or medled with him,*

yet

yet was his Wife ſo poſſeſſed with the conceit, or fear of tranſportation, that his ſtrongeſt Arguments could ſcarce make her believe the contrary; and the ſame perſon, (a near Relation of the aforeſaid Envoy) added, how much malice and ill nature was able to effect, whereof he gave this example, which himſelf ſaw, and could teſtifie the truth of, viz. *how in the year,* 1676. *at* Stockholme, *a young Woman accuſed her own Mother of being a Witch, and ſwore poſitively, that ſhe had carried her away at night; whereupon both the Judges and Miniſters of the Town exhorted her to Confeſſion and Repentance; But ſhe ſtifly denied the Allegations, pleaded Innocence, and though they burnt another Witch before her face, and lighted the fire, ſhe her ſelf was to burn in, before her, yet ſhe ſtill juſtified her ſelf, and continued to do ſo to the laſt, and continuing ſo, was burnt. She had indeed been a very bad Woman, but it ſeems this crime ſhe was free from, for within a fortnight, or three weeks after, her Daughter which had accuſed her, came to the Judges in open Court (weeping and howling) and confeſſed that ſhe had wronged her Mother, and unjuſtly out of a ſpleen, ſhe had againſt her for not gratifying her in a thing, ſhe deſired, had charged her with that Crime which ſhe was as innocent of, as the Child unborn; whereupon the Judges gave order for her execution too.*

There is no publick Calamity, but ſome ill people will ſerve themſelves of the ſad Providence, and make uſe of it for their own ends, as Thieves, when a Houſe or Town is on fire, will ſteal and filch what they can; yet as there is no Fable, but hath ſome

Foun-

Foundation in History, ſo when wicked people make uſe of ſuch Arguments againſt the perſons they hate, it's a ſign there was ſuch a thing, that gave them occaſion to fix the calumny; and had not ſuch things been done before, they could not have any colour for their Villany.

I could add a known paſſage, that happen'd in the year 1659. *at* Croſſen *in* Sileſia, *of an Apothecary's Servant. The chief Magiſtrate of that Town at that time was the Princeſs* Elizabeth Charlotta, *a perſon famous in her generation. In the Spring of the year one* Chriſtopher Monigk, *a Native of* Serbeſt, *a Town belonging to the Princes of* Anhalt, *Servant to an Apothecary, died and was buried with the uſual Ceremonies of the* Lutheran *Church. A few days after his deceaſe, a Shape exactly like him in face, clothes, ſtature, meen,* &c. *appeared in the* Apothecaries *Shop, where he would ſet himſelf down, and walk ſometimes, and take the Boxes, Pots, Glaſſes off of the Shelves, and ſet them again in their places, and ſometimes try, and examine the goodneſs of the Medicines, weigh them in a pair of Scales, pound the Drugs with a mighty noiſe in a Mortar, nay, ſerve the people, that came with their Bills to the Shop, take their Money, and lay it up ſafe in the Counter; in a word, do all things that a Journeyman in ſuch caſes uſes to do. He looked very ghaſtly upon thoſe, that had been his fellow Servants, who were afraid to ſay any thing to him; and his Maſter being ſick at that time of the Gout, he was often very troubleſome to him, would take the Bills that were brought him, out of his hand, ſnatch away the Candle ſometimes, and put it behind the Stove; At*

laſt

laſt, he took a Cloak that hung in the Shop, put it on and walked abroad, but minding no body in the Streets, went along, entred into ſome of the Citizens Houſes, and thruſt himſelf into company, eſpecially of ſuch as he had formerly known, yet ſaluted no body, nor ſpoke to any one but to a Maid ſervant, whom he met hard by the Church-yard, and deſired to go home to his Maſters houſe, and dig in a Ground-chamber, where ſhe would find an ineſtimable Treaſure; but the Maid amazed at the ſight of him, ſounded; whereupon he lift her up, but left ſuch a mark upon her Fleſh with lifting her, that it was to be ſeen for ſome time after. The Maid having recovered her ſelf, went home, but fell deſperately ſick upon't, and in her ſickneſs diſcovered what Monigk *had ſaid to her; and accordingly they digged in the place, ſhe had named, but found nothing but an old decayed Pot, with a* Hæmatites *or Blood-Stone in it. The Princeſs hereupon cauſed the young Mans body to be digged up, which they found putrified with purulent Matter, flowing from it; and the Maſter being adviſed to remove the young Mans Goods, Linnen, Clothes, and things, he left behind him when he died, out of the Houſe, the Spirit thereupon left the Houſe, and was heard of no more. And this ſome people now living will take their Oath upon, who very well remember they ſaw him after his deceaſe, and the thing being ſo notorius, there was inſtituted a publick Diſputation about it in the Academy of* Leipſig **, by one* Henry Conrad, *who diſputed for his Doctors Degree in the Univerſity. And this*

* By reaſon of my abſence from the Preſs, there was a miſtake in the former Edition where it is *Wittemberg.*

puts

puts me in mind of an Apothecary at Reichenbach *in* Silesia, *about fifteen years ago (I had it from a very credible Witness) who after his death appeared to divers of his acquaintance, and cryed out, that in his life time he had poisoned several Men with his Drugs. Whereupon the Magistrates of the Town after consultation, took up his Body, and burnt it; which being done, the Spirit disappeared, and was seen no more. But if the Stories related in the preceding Book are not sufficient to convince Men, I am sure an example from beyond Sea, will gain no credit. It's enough that I have shewn Reasons which may induce my Reader to believe that he is not imposed upon by the following Narrative; and that it is not in the nature of those Pamphlets, they cry about the Streets, containing very dreadful News from the Country, of Armies fighting in the Air.*

A RELATION OF THE Strange VVitchcraft Diſcovered in the Village *Mohra* in *Swedeland*,

Taken out of the publick Regiſter of the Lords Commiſſioners appointed by his Majeſty the King of Sweden *to examine the whole buſineſs, in the Years of our Lord* 1669. *and* 1670.

THE News of this Witchcraft coming to the King's Ear, his Majeſty was pleaſed to appoint Commiſſioners, ſome of the Clergy, and ſome of the Laity, to make a Journey to the Town aforeſaid, and to examine the whole buſineſs; and accordingly the Examination was ordered to be on the 13th of *Auguſt*; and the Commiſſioners met on the 12th inſtant, in the ſaid Village, at the Parſons Houſe, to whom both the Miniſter and ſeveral people of faſhion complained with tears in their Eyes, of the miſerable con-

condition they were in, and therefore begg'd of them to think of ſome way, whereby they might be delivered from that Calamity. They gave the Commiſſioners very ſtrange Inſtances of the Devils Tyranny among them; how by the help of Witches, he had drawn ſome Hundreds of Children to him, and made them ſubject to his power; how he hath been ſeen to go in a viſible ſhape through the Country, and appeared daily to the people; how he had wrought upon the poorer ſort, by preſenting them with Meat and Drink, and this way allured them to himſelf, with other circumſtances to be mentioned hereafter. The Inhabitants of the Village added, with very great lamentations, that though their Children had told all, and themſelves ſought God very earneſtly by Prayer, yet they were carried away by him; and therefore begg'd of the Lords Commiſſioners to root out this helliſh Crew, that they might regain their former reſt and quietneſs; and the rather, becauſe the Children which uſed to be carried away in the County or Diſtrict of *Elfdale*, ſince ſome Witches had been burnt there, remained unmoleſted.

That day, *i. e.* the 13*th* of *Auguſt*, being the laſt Humiliation-day Inſtituted by Authority for removing of this Judgment, the Commiſſioners went to Church, where there appeared a conſiderable Aſſembly both of young and old: the Children could read moſt of them, and ſing Pſalms, and ſo could the Women, though not with any great zeal or fervor. There were preached two Sermons that day, in which

which the miſerable caſe of thoſe people, that ſuffered themſelves to be deluded by the Devil, was laid open; and theſe Sermons were at laſt concluded with very fervent prayer.

The Publick Worſhip being over, all the people of the Town were called together to the Parſons Houſe, near Three thouſand of them. Silence being commanded, the Kings Commiſſion was read publickly in the hearing of them all, and they were charged under very great Penalties to conceal nothing of what they knew, and to ſay nothing but the truth; thoſe eſpecially, who were guilty, that the Children might be delivered from the Clutches of the Devil. They all promiſed obedience; the guilty feignedly, but the guiltleſs weeping and crying bitterly.

On the 14th of *Auguſt* the Commiſſioners met again, conſulting how they might withſtand this dangerous flood; after long deliberation, an Order alſo coming from his Majeſty, they did reſolve to execute ſuch, as the matter of fact could be proved upon; Examination being made, there were diſcovered no leſs than Threeſcore and ten in the Village aforeſaid, Three and twenty of which freely confeſſing their Crimes, were condemned to dye; the reſt, one pretending ſhe was with Child, and the other denying and pleading not guilty, were ſent to *Fahluna*, where moſt of them were aftewards Executed.

Fifteen Children which likewiſe confeſſed that they were engaged in this Witchery, died as the reſt; Six and thirty of them between nine and ſixteen years of age, who had been leſs guilty,

were forced to run the gantlet; Twenty more, who had no great inclination, yet had been seduced to those hellish Enterprizes, because they were very young, were condemned to be lash'd with Rods upon their hands, for three Sundays together at the Church-door; and the aforesaid Six and thirty were also doom'd to be lashed this way once a week for a whole year together. The number of the Seduced Children was about Three hundred.

On the twenty fifth of *August*, Execution was done upon the notoriously guilty, the day being bright and glorious, and the Sun shining, and some thousands of people being present at the Spectacle. The Order and Method observed in the Examination was thus:

First, the Commissioners and the Neighbouring Justices went to prayer; this done, the Witches, who had most of them Children with them, which they either had Seduced, or attempted to Seduce, from four years of age to sixteen, were set before them. Some of the Children complained lamentably of the misery and mischief they were forced sometime to suffer of the Witches.

The Children being asked whether they were sure, that they were at any time carried away by the Devil; they all declared they were, begging of the Commissioners that they might be freed from that intolerable slavery.

Hereupon the Witches themselves were asked, whether the Confessions of these Children were true, and admonished to confess the truth, that they

they might turn away from the Devil unto the living God. At first, most of them did very stifly, and without shedding the least tear deny it, though much against their will and inclination.

After this, the Children were Examined, every one by themselves, to see whether their Confessions did agree or no; and the Commissioners found that all of them, except some very little ones, who could not tell all the Circumstances, did punctually agree in the confession of particulars.

In the mean while the Commissioners that were of the Clergy examined the Witches, but could not bring them to any Confession, all continuing stedfast in their denials, till at last some of them burst out into tears, and their Confession agreed with what the Children had said. And these expressed their abhorrency of the fact, and begg'd pardon; adding, that the Devil, whom they call'd *Loeyta*, had stopt the Mouths of some of them, and stopt the Ears of others; and being now gone from them, they could no longer conceal it, for they now perceived his Treachery.

The Confession which the Witches made in *Elfdale*, to the Judges there, agreed with the Confession they made at *Mohra*: and the chief things they confessed, consisted in these three points.

1. Whither they used to go.

2. What kind of place it was, they went to, called by them *Blockula*, where the Witches and the Devil used to meet.

3. What evil or miſchief they had either done, or deſigned there.

1. *Of their Journey to* Blockula. *The Contents of their Confeſſion.*

WE of the Province of *Elfdale*, do confeſs that we uſed to go to a Gravel-pit which lay hard by a croſs-way, and there we put on a Veſt over our heads, and then danced round, and after this ran to the croſs-way, and called the Devil thrice, firſt with a ſtill voice, the ſecond time ſomewhat louder, and the third time very loud, with theſe words, *Anteceſſor come and carry us to* Blockula. Whereupon, immediately he uſed to appear, but in different Habits; but for the moſt part we ſaw him in a gray Coat, and red and blew Stockings: he had a red Beard, a high-crown'd Hat, with Linnen of divers colours wrapt about it, and long Garters upon his Stockings.

Then he asked us, whether we would ſerve him with Soul and Body. If we were content to do ſo, he ſet us on a Beaſt which he had there ready, and carried us over Churches and high Walls; and after all, we came to a green Meadow, where *Blockula* lies. We muſt procure ſome ſcrapings of Altars, and filings of Church-Clocks; and then he gives us a horn with a Salve in it, wherewith we do anoint our ſelves; and a Saddle, with a Hammer and a wooden Nail, thereby to fix the Saddle; whereupon we call upon the Devil, and away we go.

Thoſe

Thoſe that were of the Town of *Mohra*, made in a manner the ſame Declaration: Being asked whether they were ſure of a real perſonal Tranſportation, and whether they were awake when it was done; they all anſwered in the Affirmative, and that the Devil ſometimes laid ſomething down in the place that was very like them. But one of them confeſſed, that he did onely take away her ſtrength, and her body lay ſtill upon the ground; yet ſometimes he took even her body with him.

Being asked, how they could go with their Bodies through Chimneys and broken Panes of Glaſs, they ſaid, that the Devil did firſt remove all that might hinder them in their flight, and ſo they had room enough to go.

Others were asked, how they were able to carſo many Children with them; and they anſwered, that when the Children were aſleep they came into the Chamber, laid hold of the Children, which ſtraightway did awake, and asked them, whether they would go to a Feaſt with them? to which ſome anſwered, Yes, others, No; yet they were all forced to go. They only gave the Children a Shirt, a Coat and a Doublet, which was either red or blew, and ſo they did ſet them upon a Beaſt of the Devils providing, and then they rid away.

The Children confeſſed the ſame thing; and ſome added, that becauſe they had very fine clothes put upon them, they were very willing to go.

Some of the Children concealed it from their

Parents, but others diſcover'd it to them preſently.

The Witches declared moreover, that till of late they never had that power to carry away Children, but onely this year and the laſt, and the Devil did at this time force them to it; that heretofore it was ſufficient to carry but one of their Children, or a ſtrangers Child with them, which yet hapned ſeldom, but now he did plague them and whip them if they did not procure him Children, inſomuch that they had no peace nor quiet for him; and whereas formerly one journey a week would ſerve turn, from their own Town to the place aforeſaid, now they were forced to run to other Towns and Places for Children, and that they brought with them, ſome fifteen, ſome ſixteen Children every night.

For their Journey, they ſaid they made uſe of all ſorts of Inſtruments, of Beaſts, of Men, of Spits and Poſts, according as they had opportunity: if they do ride upon Goats, and have many Children with them, that all may have room, they ſtick a ſpit into the back-ſide of the Goat, and then are anointed with the aforeſaid Ointment. What the manner of their Journey is, God alone knows: Thus much was made out, That if the Children did at any time name the Names of thoſe that had carried them away, they were again carried by force either to *Blockula*, or to the Croſs-way, and there miſerably beaten, inſomuch that ſome of them died of it: and this ſome of the Witches confeſſed; and added, That now they were

were exceedingly troubled and tortured in their minds for it.

The Children thus uſed lookt mighty bleak, wan, and beaten. The marks of the Laſhes, the Judges could not perceive in them, except in one Boy, who had ſome Wounds and holes in his Back, that were given him with Thorns; but the Witches ſaid, they would quickly vaniſh.

After this uſage the Children are exceeding weak; and if any be carried over-night, they cannot recover themſelves the next day; and they often fall into fits, the coming of which they know by an extraordinary paleneſs that ſeizes on the Children; and if a fit comes upon them, they lean on their Mothers Arms, who ſit up with them ſometimes all night; and when they obſerve the Paleneſs coming, ſhake the Children, but to no purpoſe.

They obſerve further, That their Childrens Breaſts grow cold at ſuch times; and they take ſometimes a burning Candle and ſtick it in their Hair, which yet is not burnt by it. They ſwoun upon this paleneſs, which Swoun laſteth ſometimes half an hour, ſometimes an hour, ſometimes two hours, and when the Children come to themſelves again, they mourn and lament, and groan moſt miſerably, and beg exceedingly to be eaſed: This two old men declared upon Oath before the Judges, and called all the Inhabitants of the Town to witneſs, as perſons that had moſt of them experience of this ſtrange Symptome of their Children.

A little Girl of *Elfdale* confeſſed, That naming

the name of *JESUS* as she was carried away, she fell suddenly upon the Ground, and got a great hole in her Side, which the Devil presently healed up again, and away he carried her; and to this day the Girl confessed, she had exceeding great pain in her Side.

Another Boy confessed too, That one day he was carried away by his Mistress, and to perform the Journey he took his own Fathers Horse out of the Meadow where it was, and upon his return, she let the Horse go in her own ground.

The next morning the Boys Father sought for his Horse, and not finding it, gave it over for lost; but the Boy told him the whole story, and so his Father fetcht the Horse back again; and this one of the Witches confessed.

2. *Of the place where they used to assemble, called* Blockula, *and what they did there.*

THey unanimously confessed, that *Blockula* is situated in a delicate large Meadow, whereof you can see no end. The place or house they met at, had before it a Gate painted with divers colours; through this Gate they went into a little Meadow distinct from the other, where the Beasts went, that they used to ride on: But the Men whom they made use of in their Journey, stood in the House by the Gate in a slumbering posture, sleeping against the Wall.

In a huge large Room of this House, they said, there stood a very long Table, at which the Witches did sit down: And that hard by this Room was another Chamber, where there were very lovely and delicate Beds. The

The first thing they said, they must do at *Blockula* was, That they must deny all, and devote themselves Body and Soul to the Devil, and promise to serve him faithfully, and confirm all this with an Oath. Hereupon they cut their Fingers, and with their Bloud writ their Name in his Book. They added, that he caused them to be Baptized too by such Priests as he had there, and made them confirm their Baptism with dreadful Oaths and Imprecations.

Hereupon the Devil gave them a Purse, wherein there were filings of Clocks with a Stone tied to it, which they threw into the Water, and then were forced to speak these words; *As these filings of the Clock do never return to the Clock from which they are taken, so may my Soul never return to Heaven.* To which they add Blasphemy and other Oaths and Curses.

The mark of their cut Fingers is not found in all of them: But a Girl who had been slashed over her Finger, declared, that because she would not stretch out her Finger, the Devil in anger had so cruelly wounded it.

After this they sate down to Table; and those that the Devil esteemed most, were placed nearest to him; but the Children must stand at the door, where he himself gives them Meat and Drink.

The Diet they did use to have there, was, they said, Broth with Colworts and Bacon in it, Oatmeal, Bread spread with Butter, Milk, and Cheese. And they added, that sometimes it tasted very well, and sometimes very ill. After Meals they went

went to Dancing, and in the mean while Swore and Curſed moſt dreadfully, and afterward went to fighting one with another.

Thoſe of *Elfdale* confeſſed, That the Devil uſed to play upon an Harp before them, and afterwards to go with them that he liked beſt, into a Chamber, where he committed venereous Acts with them; and this indeed all confeſſed, That he had carnal knowledge of them, and that the Devil had Sons and Daughters by them, which he did Marry together, and they did couple, and brought forth Toads and Serpents.

One day the Devil ſeemed to be dead, whereupon there were great lamentations at *Blockula*; but he ſoon awaked again. If he hath a mind to be merry with them, he lets them all ride upon Spits before him; takes afterwards the Spits and beats them black and blue, and then laughs at them. And he bids them believe, that the day of Judgment will come ſpeedily, and therefore ſets them on work to build a great Houſe of Stone, promiſing, that in that Houſe he will preſerve them from God's fury, and cauſe them to enjoy the greateſt delights and pleaſures: but while they work exceeding hard at it, there falls a great part of the Wall down again, whereby ſome of the Witches are commonly hurt, which makes him laugh, but preſently he cures them again.

They ſaid, they had ſeen ſometimes a very great Devil like a Dragon, with fire round about him, and bound with an Iron Chain; and the Devil, that converſes with them tells them, that if they confeſs

confeſs any thing, he will let that Great Devil looſe upon them, whereby all *Sweden* ſhall come into great danger.

They added, That the Devil had a Church there, ſuch another as in the Town of *Mohra*. When the Commiſſioners were coming, He told the Witches, they ſhould not fear them; for he would certainly kill them all. And they confeſſed, that ſome of them had attempted to Murther the Commiſſioners, but had not been able to effect it.

Some of the Children talked much of a white Angel, which uſed to forbid them what the Devil had bid them do, and told them that thoſe doings ſhould not laſt long; what had been done, had been permitted becauſe of the wickedneſs of the People, and the carrying away of the Children ſhould be made manifeſt. And they added, that this white Angel would place himſelf ſometimes at the Door betwixt the Witches and the Children; and when they came to *Blockula*, he pulled the Children back, but the Witches, they went in.

3. *Of the Miſchief or Evil which the Witches promiſed to do to Men and Beaſts.*

THey confeſſed, that they were to promiſe the Devil, that they would do all that's Ill; and that the Devil taught them to Milk, which was in this wiſe: They uſed to ſtick a Knife in the Wall, and hang a kind of a Label on it, which they drew and ſtroaked; and as long as this

this lasted, the persons that they had power over, were miserably plagued, and the Beasts were milked that way, till sometimes they died of it.

A Woman confessed, that the Devil gave her a wooden Knife, wherewith, going into Houses, she had power to kill any thing, she touched with it; yet there were few, that would confess, that they had hurt any man or woman.

Being asked whether they had murthered any Children, they confessed, that they had indeed tormented many, but did not know, whether any of them died of those plagues. And added, That the Devil had shewed them several places, where he had power to do mischief.

The Minister of *Elfdale* declared, That one Night these VVitches, were to his thinking, upon the crown of his Head, and that from thence he had had a long continued pain of the Head.

One of the Witches confessed too, that the Devil had sent her to torment that Minister: and that she was ordered to use a Nail and strike it into his Head, but it would not enter very deep; and hence came that Head-ach.

The aforesaid Minister said also, That one Night he felt a pain, as if he were torn with an Instrument, that they cleanse Flax with, or a Flax-comb; and when he waked, he heard somebody scratching and scraping at the Window, but could see no-body. And one of the Witches confessed, that she was the person that did it, being sent by the Devil.

The Minister of *Mohra* declared also, that one Night one of these Witches came into his House, and

and did ſo violently take him by the Throat, that he thought, he ſhould have been choaked; and waking, he ſaw the perſon that did it, but could not know her; and that for ſome Weeks he was not able to ſpeak, or perform Divine Service.

An Old woman of *Elfdale* confeſſed, that the Devil had holpen her to make a Nail, which ſhe ſtruck into a Boys Knee, of which ſtroke the Boy remained lame a long time. And ſhe added, that before ſhe burnt, or was Executed by the hand of Juſtice, the Boy would recover.

They confeſſed alſo, that the Devil gives them a Beaſt about the bigneſs and ſhape of a young Cat, which they call a *Carrier*; and that he gives them a Bird too as big as a Raven, but white. And theſe two Creatures they can ſend any where; and where-ever they come, they take away all ſorts of Victuals they can get, Butter, Cheeſe, Milk, Bacon, and all ſorts of Seeds whatever they find, and carry it to the Witch. What the Bird brings they may keep for themſelves; but what the *Carrier* brings, they muſt reſerve for the Devil, and that's brought to *Blockula*, where he doth give them of it ſo much, as he thinks fit.

They added likewiſe, that theſe *Carriers* fill themſelves ſo full ſometimes, that they are forced to ſpew by the way, which ſpewing is found in ſeveral Gardens, where Colworts grow, and not far from the houſes of thoſe Witches. It is of a yellow colour like Gold, and is called *Butter of Witches*.

The

The Lords Commissioners were indeed very earnest, and took great pains to perswade them to shew some of their Tricks, but to no purpose; for they did all unanimously confess, that since they had confessed all, they found that all their Witchcraft was gone, and that the Devil at this time appeared to them very terrible, with Claws on his Hands and Feet, and with Horns on his Head, and a long Tail behind, and shewed to them a Pit burning, with a Hand put out; but the Devil did thrust the person down again with an Iron-fork; and suggested to the Witches, that if they continued in their Confession, he would deal with them in the same manner.

The abovesaid Relation is taken out of the Publick Register, where all this is related with more Circumstances. And at this time through all the Countrey there are Prayers weekly in all Churches, to the end that Almighty God would pull down the Devils Power, and deliver those poor Creatures, which have hither to groaned under it.

An Account of what happen'd to a Boy at Malmoe *in* Schonen *in the year* 1678. *ſuppoſed to be done by Witchcraft, and atteſted by the ableſt, and moſt Judicious Men of that Town.*

HAving in the Preface to the foregoing Narrative taken notice of the *Sveditſh Envoy Extraordinary*, it may not be unſuitable to the Subject, theſe Papers treat of, to give the World an Account of a very ſtrange Paſſage, which the ſaid Envoy hath taken very great pains to ſatisfie himſelf in; and of which he hath the publick Teſtimony of the Town, where it was done, by him. No longer ago than in the year 1678. an Alderman or Senator's Son of *Malmoe* in *Schonen*, a City belonging to the King of *Sweden*, the Boy being then about Thirteen years of age, his Name *Abraham Mechelburg*, going to School one Morning, as the cuſtom is in that place about Six of the Clock, ſtay'd there till Eight, and then went home for his Breakfaſt, which when he had eaten, he was going back to School again, when juſt before the Door cloſe by the lowermoſt Step, there lay a little Bundle of Linen Rags, which the Lad out of curioſity took up and open'd, but found nothing in it, but partly Pins, ſome crooked, ſome laid acroſs, ſome without points, partly broken Horſe-nails, and Nails without heads, partly Horſe-hair, and ſuch traſh, which when it anſwered not his expectation, he rent aſunder, and threw away.

Some

Some few days after, the Boy fell ill, and continued ſo for ſome time, no Phyſician being able to gueſs what ailed him. At laſt he began to void little Stones, at the Orifice of the *Penis*, which by degrees came forth bigger and bigger, ſome were perfect Pebles of all ſorts of colours, and in proceſs of time, there came forth great uneven Stones like pieces of Rocks, as if they were broken off of a greater Stone, whereof the Envoy hath two by him, One given him by the Father of the Boy; and the other by the Kings Chirurgeon, both which I have thought fit to give the Reader the dimenſions of.

Before the Stones came forth, there was a ſtrange motion in his Belly, as if ſomething were alive in it, the Stones ſeemed to crack within, and ſomething they heard, as if a great Stone were violently broken, and at this time he felt the greateſt pain. When the Stones were ready to come forth, the *Penis* was drawn in ſo deep, that the Standers by could not perceive any thing of it; and after that, it dropt thoſe prodigious Stones, which ſeem rather to be fetch'd from Quarries, than produced by any *Saline* or *Nitrous* Matter in the Body. The Stone I have given the Figure of, is of a reddiſh colour, with ſome grains of white in it, heavy, and ſuch as lie in common Roads and Highways. When the Stones came forth, the Boy felt no pain, the pain being moſt upon him, when the Stones within ſeem'd to crack, and a little before; and the Fit was then ſo violent, that four or five Men were forced to hold him. The Boy in the mean while

ſlept

ſlept well at Night, eat, and drank as heartily as ever, diſcompoſed at no time, but when the Fit of voiding theſe Stones was coming upon him. This laſted two years: The Parents had the Boy pray'd for at Church, and inſtantly beſought God at home, whenever any of thoſe Fits came upon him, to turn the Stream and to ſtop the Devils Power. The Boy is now as well as ever, rides abroad, and doth all things as he uſed to do before this accident befel him. The *Envoy* ſpoke both with the Father and the Boy, and tells me, they are no indigent People, but well to paſs, and Perſons of very good Reputation in the Town of *Malmoe*. While this misfortune laſted, the King of *Sueden* being then but a little way off, ſent ſome of his Chirurgeons to the place, to know the truth thereof, who were by, when the Lad voided very ſtrange Stones at the *Orifice* of the *Penis*, and gave the King an account of it: One of them to be throughly ſatisfied, held his hand under the *Penis* after it was d awn in, and there dropt a very odd Stone, broad and angular into his hand. The Envoy being upon the place laſt year, enquired of all People, whom he thought might not be very credulous, who unanimouſly bore witneſs of the thing; and upon his requeſt gave him the following Account, which I have tranſlated out of the Original.

A. H.

BE it known, that during the Years, 1678. and 1679. a very wonderful thing happened in this City of Malmoe, to one of the Aldermen of the Town, his name John Mechelburg, and his Wife's Abla Kruthmeyer; for God having bleſſed them with three Sons, one of them Abraham by name, a Boy at this time aged about ſixteen years, hath been very ſtrangely afflicted with a preternatural voiding of Stones, inſomuch that during the ſpace of thoſe two years, he hath through the Virga of the Penis voided ſeveral hundreds of Stones great and ſmall, which being weighed together, weighed no leſs than One and twenty pound, Aver-du-poiſe, ſome weighing 6, ſome 7. ſome 8. ſome 9 ounces, full of Angles, and much like pieces of a Rock that's broken by force, or inſtruments fit for that purpoſe. Theſe broken Stones ſometimes came forth at the Boys mouth, ſometimes he voided them by ſiege, and the Parents of the Child have confidently aſſured us that before this misfortune, the Boy had been ſick ſeveral weeks together, and kept his Bed; during which ſickneſs ſomething was ſeen moving in his Body, as if it had been ſome live thing. After this Sickneſs there appeared the Stones aforeſaid; The firſt that came forth, exceeded not the bigneſs of half a Pea, but in a ſhort time after, they increaſed to a greater bulk; when they were ready to come away, the Boy complained much of the Spine of his Back, where, as he ſaid,

ſaid, he found incredible pain. While this laſted, he neither made Water, nor went to Stool ſometimes in two Months, ſometimes not in a quarter of a year; ſometimes the Stones, when they were paſt through the Virga *appeared bloudy, and upon one of them there appeared a kind of* Talch. *Notwithſtanding all this miſery, the* Boy *continued to eat his Meat very heartily, nor was he troubled with this pain at all in the night, but ſlept quietly, as he uſed to do. About the latter end of this unexampled paſſion and miſery, a matter of* 64 *Stones, for the moſt part ſmall, came forth very faſt one upon the neck of another, and ſince the* 20th *of* September 1679. *this misfortune hath totally left him, and he is as well as ever; nor is there after all thoſe Torments any defect to be found, or perceived either in his body, or the aforeſaid Member of the* Boy, *but he continues ſafe and ſound unto this day.*

And whereas in all probability, abundance of Men, becauſe they have not been Eye-witneſſes, will deride theſe paſſages, as fabulous, we whoſe names are underwritten, upon the requeſt and deſire of the Lord John Leyonberg, *Envoy Extraordinary of* Sueden, *have once more ſpoken and conferred with the Parents of the* Boy, *who have ſhewed us the aboveſaid Stones, and given us one of the biggeſt, as a Preſent, and do hereby teſtifie that the paſſages related in the premiſes, are undoubtedly true, which Teſtimony we have alſo ſigned with our own hands, that in caſe the aforeſaid Envoy coming into foreign parts, ſhall have occaſion to ſpeak of theſe things, Men may give*

credit

credit to his Relation. Given at *Malmoe* this 20th of *September*, 1680.

Chriſtophorus Roſtius, Med. D. & Prof.

Nicolaus Hambraus, Paſtor & Præpoſitus Malmoy.

Wilhelmus Laurembergius, V. D. M. Malmoy.

Martinus Torſtorrius, Comminiſter, *ibid.*

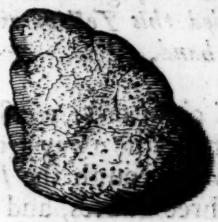
Sigiſmund Aſchenborn, Conſul Malmoy. Primar.

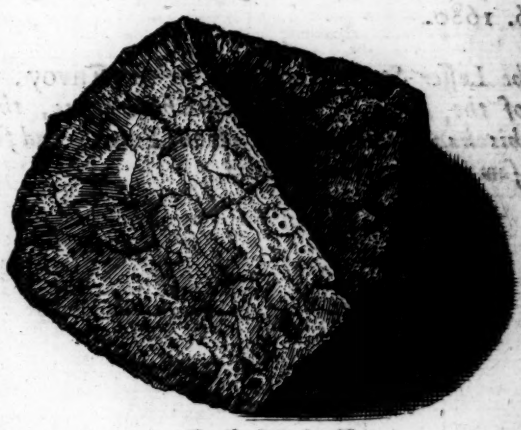
John Caſpar Heublin Conſil. Malmoy.

Ephraim Koldewey, Chirurgion to the Gariſon.

A D-

The dimensions of the two Stones mentioned in these papers.





ADVERTISEMENT.

When the Boys Father, gave the Envoy *the bigger Stone, he added this Testimonial or Certificate under his own hand,*

IN the Year of our Lord, 1678. *Novemb.* 30. This Stone came away from my Son *Abraham Mechelburg* through the *Virga* of the *Penis*, weighing three Ounces, and upward.

Malmoe, April 26. 1680. John Mechelburg.

The Lesser Stone was given to the Envoy, *by one of the King of* Sueden's *Chirurgions, that held his hand to the Orifice of the* Penis, *and felt and saw it drop into his hand.*

FINIS.

The chief Errata of the First Part Correct them:

In the Poſtſcript.

PAg. 46. l. 19. r. might *give.* p. 47. l. 30. r. *συνεργόμενον.*

In the Conſiderations about Witchcraft.

The Epiſtle Dedicatory.

PAg. 2. l. 25. r. *Whiſling.* p. 4. l. 15. r. *not need.* p. 22. l. 10. r. *cunall.* p. 25. l. 2. r. *improbability.* p. 31. l. 14. r. *as thoſe.* p. 42. l. 28. r. *Portents.* p. 67. l. 23. r. *on a.* p. 72. l. 4. r. *why ſhould.* p. 100. l. 19. r. *Symmyſts.* p. 101. l. 28. r. *wind what.* p. 104. l. 14. r. *ſpecifically different.* p. 105. l. 15. r. *As if.* p. 113. l. 16. r. *at leaſt.* p. 118. l. 17. r. *ſited.* p. 119. l. 20. r. *into it.* p. 121. l. 30. r. *Objekt.* p. 126. l. 14. r. *of it ſelf.* p. 127. l. 9. r. *Differentia.* p. 135. l. 30. r. *Contrallum.* p. 144. l. 15. r. *ſo many.* p. 152. l. 9. r. *Holenmerians.* p. 153. l. 14. r. *Synenergies.* p. 159. l. 12. r. *is not.*

In the Anſwer to a Letter, &c.

PAg. 2. l. 25. r. *Impenetrability.* p. 3. l. 6. r. *impenetrable,* ibid. r. *penetrable.* l. 23. r. *Sympathy.* p. 4. l. 25. r. *in that.* p. 10. l. 16. r. *brought for.* p. 11. l. 16. r. *Quieſcence.* p. 15. l. 10. r. *can be.* p. 17. l. 4. r. *in it its.* l. 10. r. *Self-allusivity, of.* p. 19. l. 13. r. *Inſeparably,* l. 16. r. *ſame. Whether.* p. 23. l. 18. r. *this.* p. 31. l. 29. r. *obſerving. When.* p. 34. l. 10. r. *better nature.* p. 36. l. 5. r. *to conſiſt.* p. 37. l. 23. r. *of matter.* l. 27. r. *really ſuch.* p. 40. l. 2. r. *Atomiek.* p. 45. l. 3. r. *ſo relaxeed.* l. 24. r. *is, no.* l. 33. r. *if we be.* p. 46. l. 5. r. *or other.* p. 51. l. 18. r. *more ſenſeleſs.* p. 70. l. 10. r. *by its.* p. 78. l. 9. r. *to of.*

The *Errata* of the Second Part correct thus.

PAg. 33. l. 2. r. *whip! the.* p. 47. l. 8. r. *Samuel* l. 29. r. *covered with.* p. 49. l. 2. r. *it was.* p. 74. l. 17. r. 1661. p. 76. l. 10. r. 1661. p. 92. l. 7. r. *was no.* l. 22. r. *ever.* p. 95. l. 18. r. *Women.* p. 138. l. 15. r. *the ſaid.* p. 164. l. 17. r. *Metamorphoſis.* p. 167. l. 29. r. *Modiſie.* p. 171. l. 9. r. *auguſt.* p. 177. l. 5. r. *be ſaw.* p. 179. l. 22. r. *unceſſined body.* l. 29. r. *memory.* p. 183. l. 1. r. *be neither.* p. 198. l. 5. *her Miſtreſs.* p. 237. l. 16. r. *ceaſed.* p. 238. l. 18. r. *no noiſes.* p. 241. l. 26. r. *his ſaying.* p. 242. l. 12. r. *of Spirits.* p. 252. l. 9. r. *Ban-water.* p. 257. l. 16. r. *her.* p. 258. l. 2. r. 1677. p. 273. l. 12 r. *verae.*

In the Continuation, *&c.* P. 49. l. 19. r. *Horblin.*

In his Whip for the Droll, P. 43. l. 3. r. *ſeems of things.*